A Sermon vpon the three last verses of the first Chapter of Iob: tending to the consideration of of Gods prouidence, planting of patience, and applieng of Consolation.

Psal. 135. 6.

Whatsoeuer the Lord pleased, that hath hee done, in heauen, and in earth, in the sea, and in all deepe places.

Psal. 30. 6.

Heauinesse may endure for a night, but ioy commeth in the morning.

BIBL. COLL. OMN. ANIM. OXON.

Printed at London by Richard Iones, and Edward Aggas. 1591.

To the right Honorable, Lady Margaret, Counteſſe of Cumberland: and Lady Anne, Counteſſe of Warwick, grace, mercie, peace & truth in Chriſt.

THat part of humain wiſdome (right honorable) which we cal prouidence, is a vertue ſo excellent, that by it (as by a neceſſarie mean, geuen to mankind by the goodneſſe of God) mans body is nouriſhed, his life is defended, and the poſterity prouided for. This is that vertue, which mooueth men to all the cauſes and cares of preparation againſt the time to come: as in foreſeeing, ſtudieng, & laboring in the time preſent not only to preuent dangers, neceſsities and miſeries, which the future time may bring with it, but alſo to lay aforehand many platforms of happie life & felicity. Hence it is that men plant & build, not only for thēſelues, but alſo for thē that ſhal come after: that princes in time of peace prepare armor againſt the time of war: that men in time of plenty, lay vp ſtore againſt the time of famine: in health, to ſeeke and keepe ready medicines againſt the time of

infection and sicknes, & in the former part of life to prouide wherewith to relieue the necessitie of impotēt & feeble age: al which parts doe especially tend to procure peace, encrease wealth, auoid miserie, prolong life, shift off death, and to profit the posteritie. But where men begin not the foundation of these their prouident forecastes in God, the vnmooueable rocke, and leuel not their proceedings by the line of his great and mighty prouidence, nor purpose, the end of their indeuours to his glorie, their buildings often fall by suddaine ruine before their worke be all finished: and why so? Because they neuer looke vpward towards heauen, before they begin, there to aske counsell at Gods mouth, what his wil and pleasure appointeth. Whereuppon it followeth, that they neuer regard what the Creator commaundeth or forbiddeth, but what the allurementes of the world, the opportunitie of time, fitnesse of place, and perswasions of men may intice them to take in hande: neither doo they turne their eie-sight inward, I meane their mindes to looke into themselues, and to consider what their affections are, and to examine well whither their intentes leade them: and

And therefore they neuer respect what equitie, right and good conscience may warrant, but what their owne willes, lustes and desires doo allure them to doo, not so much weighing what the law of nature maintaineth, or the terrors of the diuine iudgment doo threaten: as what their wittes are able to inuent, their riches to support, their authoritie to countenance, and their strength to perfourme, rushing headlong whether soeuer their rage or lustes doo driue them: Therefore no marueile though hastie climers suddainely fall, and rash Diuers are often drowned: and no woonder that their guideleſſe shippes suffer wracke, considering that they striue against so mightie a winde and forcible streame, as is the high and moste mightie prouidence of God. Hence it commeth to passe that proude enterprises meete with confusion, that wise mens purposes are disappointed, that foolish hope soone vanisheth: and finally, that men trusting in their owne strength, fayle in their owne weakneſſe.

But when worldly men beholde with their eies their counsels dispearsed, their labors lost, their hope cut off, and their

prouident forecaſtes preuented: How take they it? How beare they it? Moſt wretchedlie, not vnlike to a ſwift running ſtreame, which being ſtaied & croſſe dammed, vpon the ſuddaine, preſentlie ſwelleth, ouerfloweth the bankes, falleth downe with terrible roaring, reboundeth with foule foming, running hither and thither diſperſedlie, turneth into many puddles of myre and mudde, where, either it ſtandeth in corruption, or ſincketh by confuſion: ſo men, beholding ſuddain changes againſt themſelues, & not knowing that the creator of al things doth ſtill retain to himſelf the iuriſdiction & adminiſtration in working his owne will and eternall decrees, in all cauſes and matters both in heauen & earth, ſtand perplexed and amazed in trouble of mind, either ſwelling in rage, or pyning in diſpaire. Where fore, it were good for all men to learne, not onely where to begin their prouidence in matters of this life, but alſo to lay the foundation of a ſpirituall prouidence, whereby they may begin, proceed, and continue a good preparation for the life to come: for this is that part of prouidence, which euer hath the foundation in God, by whome it is ſtil continued, and finally accompliſhed:

this

this is that ſweet and precious prouidence, which whoſoeuer poſſeſſeth, beareth all afflictions and croſſes more meekely, poſſeſſeth his whole life more quietly, and vſeth his proſperitie more circumſpectlie. Now among many examples of this argument, the holy man Iob is cõmended to be a moſt excellent preſident in all ages, whoſe doing and ſaieng in his ſuffering, and defence of that violent & malicious aſſault of Sathan againſt him, were (not long ſince) intreated of before your Honours with your fauourable acceptation: ſince which time I tooke in hand to pen the ſame doctrine, to the intent that the eie might ſee that which the eare hath heard, and that the ſame might be communicated to many, which was imparted to a few: and hauing done it, I committed my doing to the viewe of certaine godlie and learned men, far my ſuperiours, who not onely allowed of that I had done, but alſo commended the ſame, as neceſſary and commodious for many to ſee, to reade, and to reape from thence ſuch fruites as it may pleaſe the good ſpirit of God to yeeld them by that means. Which beeing ſo well confirmed and allowed, and now imprinted I make bolde to preſent the ſame to your

honors, moſt humbly offering the ſame as a poore token of my bound duty and thankful mind towardes your good Honors, in hope that my wel meaning may be fauorably conſtrued in your vertuous, godly and prudent view, and peruſing of the ſame according to your honorable and accuſtomed goodnes: I ceaſe from further writing, praieng to the author of time, to graunt your Honors a ioyfull new yeare, and being ended, many moe: and beſeeching the God of all conſolation to protect your Honors from all perils, and to furniſh you with his manifold bleſsings, both in body and mind in this life, and in the life to come. The firſt day of Ianuary. 1590.

Your Honors moſt humble to be commaunded.

Henry Peacham.

A Sermon vppon

the three last verses of the first Chapter of Iob. &c.

Vide Paper I have bled my soule with fasting let &c.

Iob. 1. Chap. Ver. 20. 21. 22.

Verse. 20. Then Iob rose vp and rent his cloaths, and shore his head, and cast him self to the ground, & worshipped.

21. And said, Naked came I out of my mothers wombe, and naked I shall returne thither againe: The Lord hath giuen, and the Lord hath taken away: Blessed be the name of the Lord.

22. In all these thinges Iob sinned not, nor charged God with any vnreasonablenesse.

THis Text presenteth to our consideration, three things in general.

First, to cōsider what this holy man did. Secondly, what he said. And thirdly what commendation is giuen vnto him.

That which he did, betokeneth his vehement sorrow. That which he said, per-

tained to the increase of his comfort, and mitigation of his griefe.

That which is here cronicled in his commendation, belongeth partly to the praise of his patience, and partly to the aduancement and propagation of his rare example to the posteriey.

Now, if we demaund what he did: the Text will tell vs, that he rose vp, rent his cloathes, shore his head, cast himselfe to the ground, and worshipped: Out of which we may gather, that Iob did two things: first, that he disfigured himselfe in that he rent his garments from his body, & shore his heare from off his head: secondly, that he humbled himself in his contrition, & casting himself to the earth, with a most reuerent worship adored the diuine Maiesty. These are the seueral parts of his action: next we may proceed, first, to inquire of the causes mouing him vnto this he did: Secondly of the time whē he did it: thirdly of the ends wherunto the seueral partes of this action tended. Now, forasmuch as the suruay of any strange effect is an vsual occasion to make & moue men to seeke out the causes, & to cal the efficients to question, we may by good reason begin ther, wher ỹ acti-

actiō took his first original, which we may quickly do by propounding a few demands First, if wee inquire what the cause should be so much tomooue him, as to inforce him to rent his garments, & to cut the haire frō his head: the text doth sensibly answer, vehement sorrow: then if we demaund further, what caused that sorrow: the story wil declare at large vnto vs, that Sathan the perpetual aduersary of God, and enemy to Iob had cruelly assaulted & violētly battered the city of this holy mans happie prosperity, & shaken to the grounde the principall pillers of his earthly comfort: namely the vnreasonable spoile of his substāce, the bloody slaughter of his seruants & most lamentable destruction of his children.

If we desire further to vnderstād, what helping hands this enemy had to work his will in this tragicall part: the story reporteth, that he had his chosen & trained souldiers, & that out of diuers coūtries, certain Sabees, & their companies of confederate Chaldees, whose minds he had induced to execute part of his intended malice, by the forcible allurements of the rich spoile: and now being prest with a greedy desire of the pray, he armed thē with boldnes & cruelty

not onely to stretch out their rauenous hands to Iobs catteil, but also to imbrewe their swordes in the blood of his silly Seruantes.

If wee aske what instruments els hee wrought withall: The storie declareth, that hee had in his handes flaming and consuming fire from heauen, and a most violent tempest, or Whyrl-wind from the wildernesse: the one of these so vehement, that it consumed all that it touched, and the other so violent, that it crushed to the ground the eldest brothers house, which was not able to resist it. These tragicall partes were not more maliciously executed, than subtilly conueyed, and suddainlie proclaimed: for in the middest of his sundrie murthers, this enemie reserued certaine aliue: not for any fauour he bare to the parties, or of compassion to spare blood but to make them his messengers, with speed to conuey to Iob himselfe the generall hauocke and bloody mischiefes, newly committed, being the man whom it onely concerned, whome it might most deepely pierce and most deadly wound, considering that he was both the owner of the goodes, the maister of the Seruauntes, and the

Fa-

Father of so manie dead children.

These Messengers were not sent together, nor yet one lingring long after another, it was not told him in a totall Sum, least he might haue cast al his cares together with one cõuter: neither did this cruel enemie cease in his rage, as staieng whẽ he had geuen him one wounde, but (as an enemy in his tyrannous furie) stabbed him with many, least he might haue stanched the bleeding issue with one tent, for his sorrowes increased as the messengers augmented, and his woundes were doubled as the new reportes came in. Such speed was made by these postes, that a new horrour sounded still in his eares before his heart could well consider of the olde. The first came in haste, and tolde him that his Oxen were taken from the Plough, his Asses from the pasture, and that his Husbandmen were slaine by certaine Sabees, which through conetousnesse and crueltie had violẽtly caried away those cattel with them, and had left his seruants blood behind them. The second made an out-crie, that the fire of God was fallen from heauen, and had vtterly consumed both his sheepe, and his Shepheardes. The thirde

came, reporting for trueth, that three companies of wicked Chaldees had driuen away his Camelles, and without all pitie had murthered their keepers.

The fourth man making great haste with ill newes (which many delight to do) declared to Iob the heauiest and most lamentable message that euer in his life he had heard or receiued: namely, that all his sonnes and all his daughters were dead, & also by what meanes. Nowe when euery man had told his tale, and euery one worse than other: and as they were al heauy reports, so were they all too true for an owner, a maister and a louing parent to hear, and too bitter for his heart to disgest with liking or delight, yet by the sequele it shall appeare, that this wofull man, this wofull and good man, did so wel tẽper his sorrow with comfort, his feare with hope, his losse with patience, and his desolate state in this world with the sweet meditatiõ of the heauenly life and world to come, that neither sorrow could work his dispaire, nor feare compel him to hide himself, nor the losse of so many deare things quench his dear loue already deep rooted in the fountain of eternal life. Thus by inquiring, we haue found

the

the whole cause of Iobs vehement griefe and sorrow.

Next followeth to know the time whē these newes were thus hastily brought to him, & when he so rent his garmentes and shaue his head in the bitter anguish of his mind: the first word of the Text doth plainly shew: saieng, Then, euen the same day that so great spoile was made of his goods so cruel a slaughter of his seruants, & so sudden a destructiō befallen his childrē. This ought to warne vs to obserue, that Sathan watcheth the opportunity of time, letting no occasion slip wherby he may accōplish any part of his malicious will: ful well he knoweth that fresh facts being lamentable are made more horrible to the hearer by fresh tydings, especially to them whom the losse cōcerneth, either by the law of nature or vnity of loue: for if those woful causes of Iobs sorrow had bin hid frō him some longer time, no doubt but the very consideration of so many daies past since the thing done might haue greatly asswaged the vehemēcy of his grief: for men are not so deeply drown'd in the excesse of mourning, whē they once see the flood of their sorrowes so far past: experiēce prouethdaily that time it

selfe by litle and litle abateth the high tide and vehemencie of mens passions. If our deare friend bee dead, and buried many yeares before we heare of it, our sorrowe is lesse thã if he had died but as yesterday, neither doo men mourne for the death of their children, or children for the death of their parentes, beeing now long since they tooke their leaue one of another, neither doo wisemen sorrow still for their goodes lost many a day agone.

But Sathan knowing mans nature in this behalfe, doth speedily represent to Iob the whole fact, as yet not fully finished, but now a doing, to the intent that the sorrowfull man might (as it were) stand and look on, beholding the whole Tragedie to his greater griefe: his cattel hurried away before the theeuish drouers: his seruants vnder the sword of their cruell Murtherers, his deare Children vnder the importable burthen of the huge building, yet laboring for life, & often galping for their last breath Notwithstanding, must needes perish, for want of possibility to help and releeue thē. And what view more horrible to the heart of so carefull and louing a Parent, or consideration more violẽt to astonish his whole vn-

vnderstanding, or calamitie more mightie to quench al naturall heat and vital comfort of his spirits, than this which Sathan in one moment representeth to this carefull man.

In consideration hereof, it is needfull (by the way) to reueale Sathans malicious purpose, which was to haue driuē this holy man to haue dispaired of the acceptation of his sacrifices, so carefully and dayly offered: to haue curled the blessed name of his Creator, to haue chaunged the vprightnesse of his life and simplicitie of his hart into open contēpt of all diuine lawes, and what wickednesse greater, or abhomination more diuelish? Yet notwithstanding, this notorious enemie had cast the wild-fire of his rage further, had his sufferance extended larger: for such was the flame of his malice (had it not bene by the Lords commandement restrained) that it was ready to haue consumed, not only the rest of Iobs substance yet remaining, but also to haue vtterly swallowed both his body and his soule. This is that Dragon of the botomlesse pit: this is the greedy & vnsatiable gulfe of Malice, neuer satisfied with all the flouddes of mischieues, murthers

thers and abhominations: this is that fire of wrath which is neuer quenched with al the streames of the blood of mankind, dying by destruction, but stil consumeth and deuoureth multitudes which cannot bee numbred: but as a flieng Serpent, which can both slylie creep vpon the ground, and
1. Pet. 5. swiftly fly in the aire, which can both clime trees to catch sleeping birdes, and stoake vpon the earth to kil beastes, prowling at their lare: so this Lion seeketh still whome hee may deuoure.

Let vs returne to Iob, and probably coniecture his careful & pensiue thoughts: no doubt, the multitude of the reports deuided his consideration into many partes: as to thinke vpon his sundry losses, to meruaile at the suddainnesse of this spoile and hauocke, at the rareneſſe of the accidentes and at the number of euery execution: considering the great number of his enemies the quick dispatch of all in one day, and the speedy conueiance of all the reportes vnto him in one howre. Thus one thinge brought on another, and one thought increased another: for hereby hee called to minde many thinges together, as the time wherein these tragicall parts were plaied,

which

which was amongst his Children a festiuall day, when they reioiced together, full litle thinking that, destruction had then stood so neare their doore.

He also looked backe to himselfe, as hee stood at that time, full little mistrusting, or once suspecting that the Are had bene so nigh his tree, that hee shoulde haue bene so soone and so suddainly stripped out of his substance, bereaued of his seruantes, and depriued of his children. He might also admyre at the instruments of this execution: not onely that men of other countries were become his enemies, but also that the windes of other coastes had conspired to compasse his most wofull miserie: so that in this his perplexed consideration, he might say with himself, This calamitie that now is befallen me is compounded (I see) of many conspiracies, men as with one consent haue made a secrete league against me, the earth (my great mother) is become cruell to breath forth such violent blastes, as to destroy my children, or the aire, which is woont to be the food of life, hath gathered it selfe together, and hath extended her strength to work death: but most of al I meruaile, why my louing

God

God should cast downe his flaming fire to consume both man and beast together: While naturall reason might thus argue and complaine, the spirituall reason caried his consideration another way, to remember that the omnipotent had lent this power, neither vnwitting nor vnwilling, but secretly decreeing a righteous effect and a profitable end.

But if the sentence of our great Iudge be thus primily appointed, and thus suddainlie executed, & that vpon a man which feareth God and escheweth euill, which riseth euery day early to offer sacrifices for the appeasing of wrath and preuenting of Iudgment, what shall become of the wicked, of the carelesse, of the cõtẽners of his Iudgments & scorners of the sacred word: For such, in the dronkennesse of their prosperitie regard not what they do, nor what they say, vttering their vanity in speaking without reuerence, & executing their wantonnesse in licence without restraint, and therefore the like befall them in the ende, which foolish birdes prooue true, when by bold venturing and oft scaping, doo finde their vtter destruction by rash presuming: who beeing delighted with the sweetnesse of

of the bayte, are sodainely ouerwhelmed with the pitfal, where in one moment they loose both libertie and life. Notwithstanding, these prophane and scornful men promise to themselues felicitie, peace & long truce, when the battaile-axe and fatall destruction hang ouer their heads: So did the proude Philistines in their solempne scorning day of Sampson, who perished in the middest of their laughter. Senacherib that most bolde and prophane Tyrant, trusting in the multitude of his hoste, and sleeping in his wicked securitie, reciued this sodaine discomfiture, for one Angell in one night, with one stripe in the midst of their confident rest, within their own tents slew by suddaine death foure score & fiue thousands of his Camp, wherby so many braue and bolde souldiers aliue ouer Euen, were found so many dead Carkasses in the morning, the Tyrant himselfe beholding this myraculous confusion, fled frō thence with feare, returned into his own country with shame, dwelt in Niniuie without repentance, & not long after, entring with great confidence into the house of Nisroch his Idol god, there met with suddaine destruction, where hee feared the least daunger: Iudg. 16.

which

which was executed vppon him by those by whome his life ought to haue bene defended, had not the iust iudgement of God depriued the one of naturall duetie, and the other of naturall defence. To bee briefe, suddaine is the destruction of Gods enemies, and the examples to proue it are infinite: therefore, let their examples bee to vs effectuall warninges to watch with a prepared expectation for our Lords comming. Thus much for the consideration of the time: Now followeth the action with the seuerall partes, and with their seuerall ends or intents annexed.

And Iob rose vp and rent his cloaths and shore his head: In this former part of his action, Iob both obserued the ceremony of his countrie, vsually accustomed in causes of greate sorrowe and lamentation, and also by these outward signes signified his bitter and inward griefe, in that he defaced and defourmed himselfe: in the suddaine conceit of his sorrow, hee argued thereby, that hee was a man almost swallowed vp in the gulfe of his woful passion, yet held himselfe (through the supporting hand of God) so vpright in the meane, that as he armed not himselfe with a stonie hard-

hardnesse of heart, to resist all sorrowfull affection, which had bene an vnnaturall part of a Parent, and an open breach of godly modestie: So he kept himselfe vnstained of excesse, into which many fall through lacke of faith and want of patience: this meane is alwaies that cycle & compasse wherein vertue consisteth: and as it is euer most cõmended, so is it most hard to be obserued: For hard it is for flesh and blood with a quiet mind to beare those suddaine stormes, which do disturbe the calme seas of our affections: & hard it is to subdue the vnruly waues & high surges of excesse in any kind of our mutable passions: Yea, hard it is to say, whether reason, that excellent lantern & guide of mans life & actions be more obscured & suppressed by immoderate ioy or extream sorrow: for the hart of man possessing desired felicitie, is prone to fal into some vnseemly excesse: as in mirth, to bee ouer mery, and in action to become insolent: & wallowing in the warm heat of prosperity, is woont to fume vp to the mind the smoke of many vanites: So that as excessiue sorrow confoundeth the heart, so extream ioy causeth man to forget his own misery, so mutable is this smal and fleshly

part

part of man, that in any painfull passion it becommeth a heauy burthen to the whole bodie: For, in anger it swelleth, in feare it trembleth, and in sorrow shrinketh, refreshing it selfe by drawing of deepe sighes, and squeaking out of teares by a painful constriction. King Salomon knowing all this to be true, hath left vs this warning behind him, that before all other attendãce we should preferre the watch of the heart. Pro. 4 23.

Now forasmuch as there are two extreames opposing the meane, here in this cause we haue in hand, I suppose it both necessarie and profitable, for that men fall into both, the one part in defect, the other in excesse, to show how much the one sorte rebell against Nature & Modestie, and the other against cõfort & religion: but leauing Democrates in his merie fancie, laughing at the change of all mutable thinges, and Heraclitus weeping too much vppon the consideration of humain miserie, let vs view the absurditie of the Stoickes opinion, whereof Zeno (as some write) was the first Author: This Sect haue framed among themselues a wise man, such a one as the world yet neuer possessed, standing stout and vnmoueable as a Rocke of stone

against

against al causes that are woont to moue mens minds to perturbation, and if any be not armed with this flinty hardnes (as in deed none are) they remoue him frō their wise man. Not far distant from this stoicall opinion, are certaine newe Stoickes, now at this time amongst the Christians, to make a foolish shewe of their profite in religion, fall into a shamefull breach and contempt of Christian modestie, smyling at the funerals of their deare Parents: but let such consider these arguments and examples which followe: and first to begin with nature, that great worke of God: hath it not planted compassion in euery liuing creature? Doth not the dumbe beast in her kinde, being bereaued of her yoong, make a sorrowfull lamentation, thereby expressing her inward griefe by her naturall and loud crie? Doth not the litle byrd in her maner bewaile her desolate state, when returning to her neast, she findeth her birdes gone? Doth shee not sit alooke chittering in sorrow, signifieng thereby what woe she suffers for the losse of that she loued? And what torment shee feeleth so often as shee beholdeth her emptie neast? And is it then meet that man should indeuour to quench

that in him which nature neuer ceaseth still to kindle in euery new byrth and breed:

If we consider the examples of holie men, wee shall finde that the holiest of all were not void of affections: Iacob that holy Patriarck, very grieuously bewailed the supposed death of his son Ioseph: and Ioseph, that excellent man, came to his father Iacob being dead, yet true sorrow & natural affection inforced him to fal down vpon his fathers corps, & to besprinkle his parents ghastly face with many sorrowfull teares. Dauid mourned and fasted for his child all the while that it laboured in the paines and panges of death. Our Lord Iesus Christ the holiest of al, possessed affections, for when he indured any grieke, he felt it, he sighed at it and diuers times was sorrowfull, and sad: while he was vpon the crosse his crie was loud, and many heard it, he shead pitifull teares, & many saw them. Now if weeping, mourning & sheading of teares had bene forbidden by God as offences, Abrahā would not haue wept for his wife Sara, nor Nehemias for the miserable state of Ierusalē, nor Christ for Lazarus, nor the people of God in captiuitie at the remembrance of Sion.

Salo

Salomon was a most wise king, yet he condemneth not affections rising from iust causes, being guided by a seemly moderation, and tending to a lawfull end, for hee commendeth the mourning house, and telleth vs plainlie, that ther is a time as wel to weepe as to laugh: To such as harden themselues against the chastening hand of God, the Lordes complaint is thus proclaimed by his Prophet Ieremy: saieng, Thou smitest them & they are not sory, thou hast consumed them & they refuse correction: Their faces are harder than the rocke, they denie to returne. Eccles. 7. Eccles. 3. Iere. 5. 3.

But if we bethink of what matter our heartes be made of, wee shall finde that they be made of flesh and not of flints: this Iob confirmeth, where he saith, Is my strength the strength of stones, or my flesh made of brasse. Whereby he argueth that mans heart resteth not in his body dead without mooving as a stone in the ground, but liueth, feeleth, heareth, seeth, considereth, and is euermore subiect to any kind of affection: in so much, that suddaine soundes, terrible voices, horrible sightes, or fearfull reports do easily pierce into it. Iob. 6. 12.

Furthermoze, is it likely that mans heart can reſt in quiet, when as the great creatures both of heauen and earth haue their changeable motions: the Planettes riſe and fall, the Seas ebbe and flowe, the Cloudes one while retaine their droppes, another while let them fall: the trees and flowers of the field, one while they are clad and garniſhed with greene leaues & beautifull bloſſoms, another while they ſtand naked and bare, couered with no other veſture but their bark: the Marble ſtone one while remaineth dry, another while ſtandeth full of ſweating drops.

The very inſtinct of Nature hath framed in euery Nation a generall liking of ioyful meetings and Jubilies, and alſo ſolempne times of mourning & lamenting, euen as the diuerſitie of cauſes haue iuſtly required: and ſhall one man deuiſe, or one ſeeke to confirme an opinion among themſelues, and after to inſinuate the ſame into others, as a law of wiſdome: whereas wee ſee, that nothing can better reſemble follie: for, by their doctrine they condemne mourning, weeping & lamentation, which the Lord, the great Law-maker hath allowed, holie men haue ſuffered, and natu-

rally

rallie borne, all Nations obserued, and Antiquitie commended. Thus much against the first extreame, offending in defect.

The second extreame opposed to the meane, is in excesse: as when due forme and measure is either folishly neglected, or wilfullie contemned: Manie are the causes why some can easily digest that with litle paine, which other can hardlie sustain without griefe and bytternesse of the hart. But greater is the number, which in their sorrow, fall into excesse, than the companie of them which offend in defect, although the number be great of both. As the one part ought to be mollified, so the other stand in great need to be relieued by consolation: of the former we haue already sufficiently considered, therefore we may likewise inquire, what kind of men or women these be, of the latter sect, or rather foolish sorte: and what bee the causes of their excesse. If we demaund who they bee, experience doth answere, that they bee these which through the feebleneſſe of mind fall downe vnder euery burthen, melted with euery heat, blasted with euery wind, and caried away with euery streame: & there-

fore when anie miserie or tribulation visite them, howe beare they it? By sinking vnder it: How doo they applie remedies? By treading them vnder foot: How defende they stormes? By running into riuers: And howe doo they indure winde and weather, being blossomes? By falling from the tree: And how doo they resist the streame? By going downe with it: And can they endure any heat? No, but they by and by melt to drosse. These are they which flie not frō their sorrowes, but follow them, they goe not about to banish them, but rather run after them, to call them back again, to retain thē, to feed them, till they themselues do pine and wither away: they sigh, & eat not: they heare comfortes, but conceiue them not: wherby it commeth to passe, that fancies, thoughts & dreames do banish sleep, the sweet nurse of nature, which being denied her nourishment, resolueth her frame, which shortly after falleth by a woful ruine.

The like matters of Iobs sorrowes, are also the causes likewise of other mens heartes griefe, although not so many in number, so suddain, and so strange as Iobs were, yet heauie cases and woful miseries

doo still befal to mortal men: for the same enemy walketh stil round about the world: he hath malice still, & men haue seruantes, goods and children still: yet Sathan being still vnder restraint, cannot goe beyonde his permission: Hee is still a malicious firebrand, ready to burne houses: a bloody sword to commit murther, a sollicitor of euill men to rob and spoile, a tempest to doo mischiefe, a sparke to kindle debate: yet for all this, he cannot proceede so farre as hee would in any one of these thinges, but there ceaseth, where the deuine permissiō appointeth: but forasmuch as mens sorrowes growe from an infinite number of causes, differing among themselues, we cannot number them, but thus we may (in respect of their time) make a kind of deuisiō: we may say that the matters for which men suffer griefe & endure woe, are either things which we vehemently desire & cannot attain, or things sliding away from vs which we would fain hold, or thinges gone from vs which we cannot recouer: of these three things, as material causes of sorrow we may make a briefe recitall in this maner, about the first matters: these kind of men are found patients labouring in the

toztures of boiling desires, among which, we may reckon foolish Louers, denied of their suites, which do so impaciently bear their deniall, that many are seene falling into phrensies, many into deadlie diseases, and many moaping in their fooles fancies, wandring vp and downe in fooles Paradice all the daies of their liues: this is prooued by daylie experience abroad in the world: but what causeth this straunge effect? Surely, one cause is the want of patience. The couetous man being denied the thing he desireth, becommeth a heauie mourner, as if he had lost all that he possesseth, for so did Achab, when hee could not obtaine Nabothes Vineyard: it is said, that he came home vexed and ful of sorrow, he laied him downe vpon his bed, he turned his face towardes the wall, hee refused his meat, he would eat no bread, and what a wretchednesse was this?

3. King. 23.

The ambitious man, beeholding with enuie the honour which other men inioy, falleth into misliking and contempt of his owne estate: what then? He sigheth to see this, and mourneth that he cannot remedie it: sometime he climeth with hope, another while sinketh with dispaire: but why

dooth

dooth he couet that which he cannot cõpasse, or go about to clime the tree which he cannot imbrace: Or set his foot into the riuer which he cãnot wade: It it is most certain that such mẽ desire the fruit, but neuer cõsider the height of the tree: wherby it commeth oft to passe, that when they haue ascẽded to the top, wher they haue labored long to sit, they suddainly fall with the bough they doo imbrace. Herod sought for glorie, and when he hnd found it, how long did he inioy it: The foolish people had no sooner giuen him the thing he desired, and he no sooner accepted it, but a suddaine iudgment threatned his suddaine ruine: the mount of his pride was high, he sat vpon it without suspition, and therefore he was no sooner set (I meane in his proud conceit) but his Mountaine remooued, and a suddaine destruction caught him in his fall.

The second kind of matters inforcing heauinesse and sorrow, are thinges now about to take their leaue. As whẽ the worldly man, seeing & beholding how his wealth begins to waste, and his riches decrease, how great is his griefe, how many bee his sighes, how often dooth he complaine, how many times dooth he breake his sleepe, or when

when hee beholdeth the drawing neere of death to take him frō al his honor, wealth, possessions, treasures, pleasures & commodities, then feare causeth his hart to tremble, and the very sight of death doeth driue him vnto a painefull agony, which is oft more horrible than death it selfe: yet is he so loth to depart from this world, that hee could find in his heart (if it were possible) to stay a thousand yeares, shaking it by the hand, before he would willingly bid it farewell. The like may be said of foolish frieds whom death is now about to seperate, or els hath newly taken their child, their husband, wife or Parent from the possession of life: how vnpatientlie doo they beholde this thing? Euen as men or women from whome wit, reason and religion are vterlie taken away, not onely vsing all the meanes they can to keepe and retaine them in life (which is not to bee misliked) but after that life is gone, they cease not to crie to the dead, which heares not, to wring and knocke the bodie, being depriued of all sense and feeling, and to striue against the sentence of mortalitie: To these and such like, the holy Apostle speaketh: saieng, Loue not this world, nor the things

1. Iohn. 2.

things which are of the world. And S. Paule wisheth christians, to vse this world as if they vsed it not, he addeth a reason, because the fashion of this world perisheth, or euery day altereth.

The third sort of matters, as causes of mens griefes and mourning, are the losses of those thinges, which while wee had them, were partes of our ioy and prosperitie: and these bee of three kindes in generall: as, good thinges of the mind, good giftes of the bodie, and good thinges possessed, as distant and remooued in propertie from them both, vsually called Bona fortunæ: the good things of the mind are many, so are they of the bodie, and as for the externall good things, they are infinit, we wil not stand vpon diuision or number, but rather weigh with what minde wee ought to possesse them, & with what minde we ought to part frō them, which we may learn to do by the exāple of this holy man Iob, of whō we intreat: his losse mētioned, consisteth in three things, in substance, seruants and children, al which, as he possessed in a godly measure, so he lost them, and lamented for thē in a godly mean: as concerning the diuersitie of mens losses, we see

how

how some men are depriued of memorie, reason, vnderstanding, patience, and such like: Others of their sight, others of hearing, some of strength, other of their former health: as touching the goodes and substances of this world, we see how fraile the possession is, great vncertainty & small assurance: The sea swalloweth down the Merchants ship: Murraine killeth cattel, tempestes destroy haruest, fire consumeth Princes pallaces, robbers spoile rich men of their wealth, thunder & lightening suddainly strike man and beasts dead, and fireth stackes of corne and dwelling houses: Princes displeasures haue cast down many noble persons from their dignities, and Princes themselues haue receiued their suddaine falles: Parentes are depriued of their children, man and wife are seperated by death, true heires & owners are oft dispossessed of their right by fraud or violēce: many a true meaning friend hath bene betrayed by his flattering and treacherous foe. These accidentes haue fallen vppon others, and why may they not light vppon vs? If all these miseries or a great parte of them (death excepted) should bee cast vpon vs, which were great, woonderful and

grieuous

griefuous, what ſhould betide of vs: Truely we know not, ſauing that whether we liue or die we ſhall be the Lordes: But certaine it is (I mean the external things) they are all without vs, and why ſhould they then be cauſes to kill the heart which is within vs? Doo we not knowe afore hand, that the ſea is dangerous, the aire oft infectious, tempeſt and weather vncertain, Princes pleaſures changeable: fire, called the inſtrument of caſualitie, men malicious, and the worlde ſet vpon miſchiefe: as for riches, they be fickle, for Salomō ſaith, they make themſelues winges, and take their flight, not vnlike to a wild bird, which watcheth opportunitie to ſlippe out of a childes hand. As for thoſe our friendes which are gone from vs, they were borne to die. And are not men like to mettaile, the one is ſubiect to melt with heat, the other to vaniſh with mortalitie. Theſe conſideracions are of great value, yet are they naturall, and therefore wee ought to ſeek further for conſolatiōs more effectual, I meane thoſe which are ſpirituall: And although there be many, yet I muſt content my ſelfe with a few. S. Paule demaundeth what cauſe there ſhould be in all

Pro. 23.

Rom. 8.

the

the world of power to seperate vs from the loue of Christ, What: (saith hee) shall oppression, griefe, persecution, hunger, nakednes, peril or sword? he answereth, saying, I am perswaded that neither death, neither life, neither Angels, neither principalities, neither powers, neither things present, neither things to come, neither height nor depth, neither any other thing created, shal be able to seperate vs from the loue of God, which is in Christ Iesus.

This is the verie cause why men fall into excesse of sorrowe and heauinesse: for that they do possesse with too great loue, they forgo with too great sorrow: for while they cast their weeping eies vpon their losses, which they inioyed with their greatest loue, they neither feel nor find any comfort in him, in whom they neuer tooke delight: neither doo they call vpon him for consolation, in whom they haue no beleefe: hence it commeth, that they sit desolate and destitute of help, weeping vpon their wound, & remaining still in perplexitie: one while hoping to see it stanch, another while fearing least the continuance of effusion shuld cause a necessitie of death. These are they whom

the foggie myste of ignorance retaines in blindnesse, wherby the noone day becomes midnight, and the plaine way a wildernes: so that they neither know from whence affliction commeth, to what end it tendeth, or what fruites it bringeth with it, but as men amazed, stand reckoning, gessing: blaming, accusing, and cursing so infortunate, so malicious, and so cruell causes of their fatall miseries: some imputing it to the Planettes, others, attributing it to Fortune, some accuse men, others curse the instrumentes, some blame the time, others the place: but verie fewe eyther looke into themselues, what cause they may finde there, or lift their eyes vpward to heauen, to discerne from whome iust iudgement commeth, chastisementes discende, and glorious trialles proceede: This is that righteous Iudge, louing father, and most prouident God which iudgeth, correcteth and trieth: And this is he which hath said, I am God alone, & there is none but I: I kill and make aliue, I will strike, and I will heale, and no man shall plucke out of my hande: But if wee demaunde how long hee will continue, which possesseth this mighty pow-

Deut. 32. 39. 40.

power and lawfull iurisdiction, he answereth himselfe, and saith, I liue for euer.

But whether these miseries, afflictions, calamities and losses may bee ether trials of faith, or chastismentes for sinne, or iudgementes of wrath vppon the wicked, men oft can hardly discerne: for while they neuer examine themselues, they oft mistake the end: but the children of God, hauing knowledge of their owne sinnes, doo willinglie confesse that they haue transgressed and grieuously offended, and therefore, whatsoeuer they suffer, howsoeuer, or how long soeuer, yet they acknowledge they haue deserued greater correction and punishment: Iob saith, if the Lord shoulde proceed to kill me, yet will I put my trust in him. It is our duetie, as oft as we feele the smart of chasticement, not to remaine senceless, as if we were dumbe beastes in a brutish astonishment: or as the grosse or most barbarous people of the worlde bee: this were great shame, and yet such there are, and that no small number, which neuer so much as once call to mind, though a thousand miseries should light vpon them, as once to think with themselues, wherefore am I thus punished? And to answer:

Because I haue offended, and because I should knowe who I am, whome I haue prouoked to anger, and what way shoulde I take to appease that wrath; and to preuent a further iudgement: These are they that stand in need to be rouled out of this drousie ignorance and stupiditie, by proclaming to them the great and terrible iudgments of God. Now, how this holie man Iob both felt his affliction thorowly and also patiently suffered, the same we haue partly seene already, and partly wee shall see in the sequele following.

And Iob fel down and worshipped: In this which Iob did, wee may obserue two things. First, that he fell downe vpon the ground: wherein he shewewed his dutifull and most humble submission. Secondlie, that he worshipped: wherein hee declared the soundnesse and constancie of his religion: These two partes of his action, do proone how wel he passed between the two extreams already recited, not once wauering either in grosse ignoraunce, or staggering in vnbeleefe, which is the cause of them both: but most wisely considering that it was a dangerous presumption to stand and resist, and a vaine curiositie to se

and dilpute, therefore prepared himselfe to a most humble and pitifull deprecation, as the poore & guilty captiue is woont to do, against the time appointed for his appearance, when he must appeare in Gyues and chaines before his Iudge, beeing penitent and wise, he decketh not himselfe in fine & new apparell, least he might bee deemed proud and impenitent: and being brought to the bar, and beholding the maiesty of the Iudgment seat, & his own miserable state, he standeth not vpon his feet, hee replieth not against the Iudge with any opprobrious words, least he should moue wrath in the Iudge, and prouoke a furtherance of his owne death, but he appeareth in apparell poore and homely, his haire long and vncombed, his knees resting vppon the ground, his eies sheading teares, his hands held vp, his hart sobbing, his voice pitifull, his mind premeditating what his mouth should vtter, and his tongue intreating and praing for mercie and life of the whole bodie, which compassion, is woont to grant. So Iob renteth his garmentes, sheareth off his haire, and falleth downe before his mercifull Iudge, not so much to moue his God, as to moue himselfe: for

for the righteous wisdome regardeth more the contrition of the heart, than the tearing of the garment, the inwarde sorrowe more than the outward shewe: for while hee beheldе himselfe so defaced and mangled, he appeared as now ready for the graue: wherein (as in a glasse) hee might beholde his distressed state, the frailtie of his life, the vncertaintie of his prosperitie, and also conceiue a hope of a better life in the world to come: And this was the end whereunto Iob directed that part of his action: in this viewe hee considered, that it was meet for flesh and blood to fall downe before so great a Maiestie, knowing that al that was befallē him, was long before decreed, neither rashly, nor maliciously, but in wisdom & equity, by the secret and marueilous counsel of God: and that through want of this vnderstanding, the proud receiue falles, fooles remain in their errors, the wise men of the world deceiue thēselues, & the proudest tyrants vnder the sunne melt away like wax, and vanish like smoke: Abrahā being moued with the due reuerence of so great a maiesty, called himself dust & ashes, as altogether vnworthy to appear before it, much more speak vnto it.

Iob, in humbling himselfe, did that which other holie men haue done, and that which they haue commended in their doctrine,
Psal. 32. I said (saith Dauid) that I will confesse my sinne vnto thee, and so thou forgauest the iniquitie of my sinne. Whereunto Salomon agreeth, where hee saith,
Pro. 28, 13. He that hideth his sinne shall not prosper, but he that confesseth his sinnes & forsaketh them shall obtaine mercie: Herevpon it followeth, that men ought to haue a feeling of our afflictions, as I said before, and not to stand as sullen fooles or Idiots, whom neither giftes may allure, nor stripes cause to moone: or like some brute beast, whome neither whip nor goad may inforce to rise or stirre.

The chastening hand of our God, which soweth all afflictions, dooth vs great good, but yet we take it not so, till wee see the seed growen to a blade, from whence the hope of fruit doth mightily spring, or vntil we gather the same fruit into our barne: The prodigall sonne neither remembred nor vnderstood effectually the plenty of his fathers house, till hunger amongst hogges constrained him: For then (it is said) hee came to himselfe, calling to remembrance

and

and freely confessing, that he had sinned against heauen, offended his Father, transgressed lawes, and done iniurie to men: wherupon it followeth, that hee returned, humbled himselfe, confessed his faults, craued mercie, and obtained not onelie pardon for the iniquitie he had committed, but also was restored to his former fauour and felicitie.

And worshipped, In falling downe, he debaceth himselfe, and in this that hee worshippeth, he magnifieth his God, and commendeth the equitie of his Iudge: although he beheld himselfe woonderfullie mangled in the branches of his prosperity, not yet fully seeing the bottome of his cause: He saw himselfe stripped out of his substance, his seruantes new murthered, and all his children taken from him by suddaine death, and also that this sentence was passed and also executed before he was called to his answere, which might wel inforce him to many inquisitiue thoughtes: for while he viewed with a sorrowful hart the pitifull hauocke of his goods, and tragicall slaughter of his seruants, and children: no doubt but he waighed many things together, as the woorke and the workers:

the instruments, and the maner of the execution, musing about the ende whereunto all this tended: for the worke was lamentable, yet ended: the councel which decreed it was secrete, yet righteous: the power violent, yet diuine: the chiefe Actor Sathan, full of malice, yet vnder restraint: the fire naturall, yet extraordinarie: the wind following his propertie, yet strangely handeled: among the Sabees and Chaldees to finde thieues and murtherers no great wonder, but yet to consider how far they came, and how nigh they met at one time, or in one day, and also how much inflamed with murtherous mindes to shead the blood of so many silly seruãts, as poore husbandmen and shepheards, might seeme to him no litle marueile: he stood not so much studieng about the agentes working in their malice, and the instruments in their nature, as hee mused at the first mouer, and what should moue him, and what the drift shoulde bee, that was so secretelye conspired, and so sodainly executed. Mowe whiles he was in contemplation of this rare accident, hee founde the beams of the diuine wisdom so bright, that they might not be viewed: the counsel so

secret

secrete, that it might not be searched: the iudgmēt so righteous that it might not be reprehēded: his own cōdition & state such as he might be, yet further afflicted: & therefore submitted himself and his whole cause to the wisdome which could not erre, & to the iudgment which imposeth no iniurie: knowing most certainlie, that he which neuer did wrong to his enemy, would not oppresse his faithful seruant with any vnrighteous extremity. Hence ought we to learn, euen in the middest of all tribulation, to examine our selues without partiality, and to iustifie the most righteous hand that smiteth vs. All this which Iob did, was stil with great humilitie and reuerence, suppressing presumption, and keeping himselfe farre of from the sink of desperation. By whose example we may learn to humble our selues both in minde & body, acknowledging our own wantes, weaknes & vnworthines, and how far vnmeet our desires are to alter the Lords decree, & our folly vnseemely to find fault with his wisedome: and our own iustification vnable to accuse his iudgement, or our weaknesse to resist or interrupt the mightie streame of his power: but let vs ratherweigh in one ballance, the

multitude of the ſinnes we commit, and the ſmall number of ſtripes we ſuffer, the manifold benefites we receiue, and the ſeldome thankes we giue, and wee ſhall finde our ſelues deſeruing greater punihments than yet haue bene laid vpon vs, and moſt vnwoorthy of the bleſſings we inioy. To conclude, it is our parts and duties, whatſoeuer we ſuffer, how ſtrange or ſuddaine ſo euer the maner be, how long ſoeuer the time continue, whoſoeuer be the agentes, whatſoeuer be the inſtruments: yea, if we ſhould be as men rent aſunder vppon the rack, yet to remaine conſtant in confeſſing, maintaining and defending the righteouſneſſe, equitie and goodneſſe of our Iudge: and alſo in perſwading our ſelues and all others in this caſe, that the end ſhal be our great comfort, and not the beginning of our confuſion, as to the wicked. The prophete Dauid geueth vs a ſweet comfort in this behalfe, ſaieng, They that ſowe in teares ſhall reape in ioy, he that now goeth on his way weeping, and beareth foorth good ſeed, ſhall doubtleſſe come againe with ioy and bring his ſheaues with him. Alſo in the 30. Pſalme. Heauineſſe (ſaith he) may indure for a night, but

Pſal. 126. 6. 7.

but ioy commeth in the morning. Ionas was cast into the sea, and swallowed vp by a Whale, yet in that fishes belly hee prayed, and the hope of his deliuerance was not quite quenched in him. Ezechiah in the extremitie of his grones chattered like the Crane and the Swallow, and mourned like a Doue, yet at that instant he lifted vp his eies to heauen. Daniel was a captiue in Babylon, yet in hope of return, and zeale towardes the Temple, opened his window and prayed, with his face toward Ierusalem: These men conceiued hope in the middest of their troubles, expecting their deliuerance at the times appointed by the secrete prouidence of God: who in their seuerall times receiued the fruites of their faith and hope. Hetherto of that which Iob did, which betweene his griefe and sorrow, yet restrained from excesse. Now followeth that which hee said, pertaining to his comfort. Ion. 2. Esay. 38.

And said, Naked came I out of my mothers wombe, and naked I shall returne thither againe, &c. As his actions were for the most part signes of his inward sorrow, so all this that hee said tended to giue releefe to his infirmitie and natu-

naturall weaknesse, and also by these his confessions he extolleth & magnifieth God, which is an excellent part of diuine worship: Iob compoundeth his consolation of two reasons, the one taken from the general frailty of mankind, the other from the author of life & death, prosperity & aduersity Cõcerning the former reason, he applieth it to himself in this sense & meaning, as if he should say thus: I was born naked, at which time I possessed nothing, yet I liued, I was prouided for, and felt no want: I perished not, but was safely preserued and tenderly nourished, and why should I not then abate my sorrow, and quiet my selfe vnder the same prouidence, which then gaue sufficient supply to al my necessities, as a perpetuall fountaine, neuer ceasing stil to poure out her sweet spring of relief to euery needy creature. In our mothers wombe wee are cõceiued, nourished in darknes, & from thence we come into this world, not cloathed, but naked: not laughing, but weeping without strength, without speach, destitute of vnderstanding, neither knowing from whence we come, where we are, nor what we are, nor what kinde of lot is appointed for our portiõ, ful litle discerning what end

shal

shal oppose our beginning. Notwithstanding this state of weaknes and great infirmitie, wherein all men are borne alike, yet we perish not, but are mercifully preserued from a thousand destructions, whereunto wee are subiect in the time of our prime age and infancy: whereby we may remember now what a fatherly & mercifull care our God hath of vs, when we haue no care or regard of our selues: Hee hath planted loue in our parents heartes, milke in our mothers breasts, strength in other folkes armes to carie vs, eies to watch vs, eares to heare our crie, regard & willingnesse to help vs, and chearful songs to stay our tender lamentations: this was a time (saith he,) when I possessed none of these things which now of the suddain are taken frō me, & yet I wanted thē not, I knew thē not, & was I not wel without them? Why should I not then diminish my griefe and make lesse reckoning of all my losses?

By looking backe to this our naked byrth, we may be put in mind of many necessarie cōsiderations, namely, by cōparing our pore estate thē, & our increase since: we ought to remēber the goodnes of our Lord God, for couering of our tēder bodies with

warme

warm cloaths, for changing our weakness into strength, our dumbnesse into speach, our ignorance into vnderstanding, and our pouerty into riches: so that in this respect, the poorest man shall find him self greatly preferred and inritched, howe much more Princes, Lordes, persons of honour, men in dignitie, and the wealthy men of this world, when they shall looke downe from the high mount they sit vpon, to the deepe dale, where once they had their dwelling, and beholde the distance and difference so great betweene their base and poore condition past, and their glorie present, that shall see themselues: some as homely roots taken out of a fenny mud, and planted as fragrant and resplendant flowers in a pleasant medow: & others as dim glo-wormes lifted vp from the earth, & made as bright as shining starres of the firmament: the like may be said of rich men, who beeing then owners of nothing, are now become possessers of great riches, and maisters of many seruants: the like may bee saide of strong men, now become mighty in battel, and able to tame wild & monstrous beasts to their willes: The like may bee saide of the greatest Clearkes, now furnished with

all

all tongues and doctrine: These men and all other may behould by the greatnes of their gyftes, the liberality of the giuer: wher vpon the duty of thanksgeuing ought to ensue: This the Apostle admonisheth, where hee saith: What hast thou that thou hast not receiued? Although our boate bee nowe high mounted from the bottom, yet haue we no cause to be proud, but rather so much the more to fear drowning, and therefore to row the same more warily: men standing vpon high altitudes, by looking downe, doo behold in one viewe both the distance and the danger: euen so, we by respecting our byrth, may see howe high we haue ascended, and by the meditation of our graue, we may view the depth of our fall. 1. Corinth. 4

Naked shal I returne thither againe: not into his mothers wombe, for he meant not so, but to the earth the mother of all. This reason of his comfort, he applieth in this sort and meaning: The time is nowe comming fast on, when death shall depriue me of life, at which time I shall neede nothing of that I haue possessed, as partes of my prosperitie, but shal rest careles in my graue, which is the house of quiet, where

wearie

wearie limmes rest, sighing hearts sleepe, the poore feele no want, the mouthes of couetous men are stopt, proud looks ly low: where the seruaunt is free from his maister, and the oppressed hyd from the tyrant: If my goods and cattell had staid stil with me, I must then haue parted with them: If my seruants and my children had ouerliued me, I must then haue left them; I must haue forgotten them, and what is now then the difference, but onely in this: that whereas then I should haue gone before them, they are now gone before me. Moreouer, I am not alone, I am not the first that haue lost substance, or ouerliued seruants & children: I am not the first that haue returned naked to my graue, neither shall I bee the last, for the same decree is generall, comprehending all mankind: for euery man shall goe out of this worlde as he came in: For, euen kings were borne naked, and so shall they bee buried (in respect of any vse) they shall not bee buried with their Diadems or Crownes vppon their heads, or Scepters in their hands, or roial robes vpon their backs: their due ceremony excepted, which profiteth them nothing, they shal be made equall with the poorest

poorest: The rich man must leaue his bag and baggage behind him, the most valiant Champion must carie no part of his strength with him to his graue: what becomes of beauties then, that was so loued: or worldly glory, that was so admyred: or great wealth that was so charily possessed: or proud wisdom, that was so commended: they perish (saith he) with the possessor, and banish away like a shadow. Now, in consideration of all this, my losses seeme but little, and therefore the high flood of my sorrowes ought to returne to their eb.

This point of doctrine ought carefully to bee thought vppon, namely for the repressing of pride, and insatiable desires of riches: Dauid saith, that hee had seen a wicked man flourishing like a green Bay tree, but shortly after he went by, but he was gone, and his place could no where be found. Psal. 49.

Our Lord Iesus Christ teacheth vs that a mans life consisteth not in the aboundāce which he possesseth, for dayly experiēce doth prooue the same most true: doo we not see those by often times first, which haue much whē they liue lōg that haue litle: for in deed cōcerning this life, the vncertainty is great

and

and the assurance small, which godly men haue confessed touching themselues, I am old(saith Isaac) and I know not the day of my death: Likewise saith Ehu, I know not how soone my maker wil take mee away. Dauid calleth the Potentates of the earth, Goddes: yet he telleth them that they shall die like men: that is, they haue no immortality vpon the earth, neither are they priuie to the tearm of their life: Here may we conclude, that where the meditation of our mortalitie cannot worke this effect, as to moderate our greedy desires, to abate pride, and cut off false confidence in fraile things, the thing it selfe shall finish it: then shall the saieng of the Prophet
Psal: 76.5. be verified, The proud are robbed, they haue slept their sleepe, and all the men whose hands were mightie, haue found nothing: Then shall the extortioner, the oppressor of the poore, and the great gulfe which swallowed many streams of wealth, cast vp again into the lap of the world their wicked morsels vndigested, not vnlike the Hawke which swalloweth many pibble stones, yet disgisteth none, but after a while casteth them vp againe: Now followeth the second reason, thus expressed.

The

The Lord hath giuen, and the Lord hath taken away, blessed be the name of the Lord: This is the second reason which the holy man applieth to his comfort: The difference betweene this reason and the former, is this: in the former, he beholdeth the generall infirmitie of mans byrth, the vncertaintie of his prosperitie, the breuitie of his time, the great portion of his miserie, the frailty of his life, and the necessity of death: But in this, he considereth the high and mighty prouidence, beginning, continuing and conducting in his wisdom, all his eternall decrees to their seuerall ends, proceeding in their course as a mightie stream which neither the wisdom of mē can preuent, nor the power of the world able to resist or interrupt. In the former reason he describeth the weake creature: in this latter, the omnipotent creator: and in them both, he argueth the soundnesse of of his religion, the great measure of his patience, the singular reuerence he exhibited towards his Iudge, and his thankfull mind towards his bountifull God, whome so zealously he blessed and pronounced iust and righteous. This latter reason may be spread into three seuerall braunches. The

first is, that the Lord had geuen him all that he had: the second, that the Lord had taken away that which he had lost: The third, that the Lord was righteous, and worthy to be pronounced blessed, both as well in respect of his equity in taking away, as of his bountie and liberalitie in giuing gifts to men.

In the first of these three particular positions, we may consider 3. things, the giuer the gift, & the receiuer of the thing geuen: The giuer is the Lord, the gift manifold: the receiuer is man.

In acknowledging the giuer, this vertuous man was far from those errours which many fall into: for he neither forged any fained God, nor imputed the fountaine of his prosperity to any false cause, nor attributeth that praise to men, or to the means of his felicity, which is due to God himselfe, to whom all creatures lift vp their eies, expecting relefe, which they receiue at his liberall hand in due season. Job was an heathen man, yet he held no point, nor opinion of heathen religion, for as there were sundrie nations, sundry conditions of life, sundry affections of men, and sundrie partes of regiment, so had blind ignorance

and

and suspition deuised and canonized sundry Goddes, whom they confessed, praied vnto and worshipped: but Iob, as a man fully instructed, and perfectly setled in persuasion of true religion, confesseth, that the Lord was the founder of his prosperous state, from whom he had receiued the total summe of all that euer he had, not as due to him by reason of any desert, nor yet absolutely to enioy them for euer: which considerations, put him in mind to acknowledge the fauour and goodnesse of the giuer, the greatnesse of the gift, the long continuance of his possession, & the sweet comfort which he enioyed so many years. Hereby, he both worshippeth God in confessing his goodnes which is an especial part of thākfulnes, & al so seasoneth the bitternes of his grief with the sweet recordation of those blessings so long possest. As concerning our selues & all men els in this behalfe, wee ought to holde this as a principal ground, that the Lord is not only the giuer of al gifts, but also that in giuing of euery gift, he decreeth vnder a secret conditiō the time & terme of possessiō, as if he shuld say to euery man which receiueth, thou shalt haue this thus lōg & no lōger, it shal increase thus far & no farther,

will take it away by this meanes, and by no other, at such a time, and at no other season: While we consider this to be most true, ought we not to comfort our selues, and mitigate the vehemencie of our vnruly passions: What a needfull point is this for vs to know: and what a necessary preparation may it plant in vs against the time of losse: and what a sweet consolation may it confirme in vs after the losse: Yea, though it be of things as fast imbraced to vs by loue, as our hearts be knit to other partes of our bodie by many tender stringes. Then this may suffice to warne vs, not to trust too much in those thinges, which we ought to possesse with suspition, nor to occupie our mindes so much in remembring those things, which do make vs forget our selues: nor admyre so much those thinges at their meeting, as doo vsually procure our most wofull miserie at parting: Mans prosperitie is compared by the Prophete to a full cup, which the Lorde dooth fill by his plentifull pouring out: and what more vnconstant or wauering in the vnsteaddy hand of man, than a cup, full to the brim:

The Lord in distributing of his giftes giueth

gineth to euery one: to some more, to some lesse, but none forgotten: if the poorest haue more than he hath deserued, how much is he then indebted, that possesseth health, riches, wisdome and honor, in plentiful measure? So secretly the Lord proceedeth in his purpose to doo vs good, that oft times our welfare is in working whē we are sleeping, & the seed of our prosperity is cast into the ground, and ready to bud before we can perceiue the good will of the sower towards vs: In this maner the Lord hath raised and lifted vp the poore from their base degree, and placed them in princelie seates, he hath begun to work his purpose oft times by most darke meanes, and his secrete decrees haue taken roote by a smal seed: he promised to Abrahā, that his seed should possesse the pleasaunt land of Canaan, yet this purpose began not to woorke till Iacob made his sonne Ioseph a sundry colloured coat, full litle thinking, that the same should haue bene an occasion of enuy, and enuy the cause of selling Ioseph into Egypt, and so consequently, by new occasions, the hidden seede came to a blossome. Hence it grew to passe, that Ioseph was aduanced to honour, and Iacob and his

family receiued into Egypt, relieued in famine, and planted in the fertilitie of the land, till they grew in multitude mighty ynough to passe through many kingdoms: and finallie, (through the strong arme that ayded them) to conquere and possesse the promised inheritance: Woonderfull was the prouidence of God in the preseruation of Moses, and at length in making him a mightie Captaine and an holy Prophet. In these examples and in many other, we may euidently see the goodnesse of God, in giuing: his wil, in assigning: his wisdome, in ordering, and his mightie power, in finishing. Examples are plentiful to proue the Lord to be the giuer of wisdom, prosperity victories, defence, preseruation, freindship, fauour, honor & renowme, health & strēgth of body, and al other blessings whatsoeuer.

Notwithstanding all this, the greater part of men, through grosse ignorance, fasten their lookes so wishlie vppon the next causes, or common meanes, that they discerne no further in the change or alteration of mens estates, then to the thinges which are next at hande, esteeming, that strength & beautie come by nature, riches by good fortune, wisdome by learning and long

long experience: honor by deserts, friendship by favour, good name by vertue, victories by strength and pollicie, and great increase by good husbandrie: but while they looke not to the prime cause, or finde not the first fountain whence all these gracious streames doo flow, they remaine ignorant, that Nature is Gods worke: that that which they cal Fortune is Gods prouidence, disposing that wisdome is his gift, that honor is his reward, friendship his own favour, victorie his appointment, and all increase his franke liberalitie. Amongst these kinds of men, Plinie may wel be numbred, who both ignorantly and vnthankfully complained against Nature, for that she had cloathed euery creature with some kind of defence: as sheepe with woll, fishes with scales, trees with barke. &c, but had cast man (into this world) only naked vpon the bare ground. If he esteemed Nature as a God, his ignorance was grosse: but if he vnderstood God in nature, his vnthankfulnes was great: such is mans vnkindnes that he is seldom cõtẽted with the quãtity of Gods gifts, or pleased with the quality, but is foũd murmuring for want, or cõplaining of ỹ he possesseth: it is our duty to pre-

the first cause before the second, and the efficient before the instrument. A sling-stone slew Goliah, but who threw it? Dauid, true: but who guided it? God, most true. Musicke and wine make the heart merie, saith the wise man: but he addeth, that the studie of wisdom is better than them both: that is to say, by wisedome we knowe who hath giuen them that vertue. Now followeth the next particular.

The Lord hath taken away: In handeling of this, let vs first enquire, why Iob repeateth his complaint against Sathan and his confederates, the Sabees & Chaldees, by whose malice and mischieuous natures, he well vnderstood that al this his miserie and wofull desolation was conspired and executed: We may take this for our answere: that this sorrowful man was so wholly mortified, that hee cast his eies from the earth and all earthly thinges, as efficients and instruments, vp to heauen and heauenly contemplation, wher his only comfort rested: for if he should haue fallen to bytter accusing of the causes, or to open cursing of the instruments, he knewe he should haue strouen against the stream, & like a poore bird, haue fluttered among

lime-

lime-twigs, and like the dumbbeast, strug-
gled in the net among a multitude of ma-
shes, where his own strife must haue needs
confirmed his owne destruction: and there-
fore, as a man of perfect knowledge and
sound religion, he acknowledgeth with re-
uerence the prime cause, which could not
sinne, and omitted by silence the woorkers
in corruption, which did nothing els: As
Sathan with his malice, the robbers with
their rauenous desires, the murtherers
with their crueltie, perceiuing that while
the blind agentes, euerie one in himselfe,
according to his corruption, indeuoured to
bring their purposes to passe, the high wis-
dome of God assigned and conducted the
whole woorke to another end: Euerie one
of their drifts were apparantly euill, but
the Lords appointed purpose could not be
otherwise but most righteous and good.
But while our afflictions are (as it were)
yet in the fire, or our hearts as abiding the
strokes of the hammer, or haue newlie re-
ceiued their impression, which is not like
to be altered, wee fall into grudging and
complaining either of the fire for his heat,
or of the hammer for his hardnesse, or els
of the print for piercing so deepe into vs,

not

not once al this while perceiuing the hand that ſmiteth, nor the wiſdom that guideth, nor the wil that appointeth: not much vnlike to Balaam, that ſaw his Aſſe but not the Angel, and therefore extended his rage againſt the dumbe beaſt, which then deſerued no blame: For ſuch is the mad furie of men, that they wreake their teene often times vpon the ſenceles inſtruments: from this ſinke of bruitiſh ignorance doo riſe the ſmoky vapours of impatience, exhaling & breathing foorth malicious murmurings, ſo that their tongues ſeldom ceaſe complaining, the heart ſighing, the eies weeping, & the mind ſtudieng which way the hands may reuenge. The children of Iſrael murmured againſt Moſes & Aaron, but they
Lam. 3. were puniſhed as ſinners againſt God. Ieremy demãdeth, why the liuing man ſhuld murmure, whereas he ought (ſaith hee) to look into himſelf, & to complain of his own ſin: If we aſke who taketh away: the text anſwereth: the Lord: by what authority: by his lawful iuriſdiction: & what is it which he taketh away: benefits, which he gaue vnder the ſame cõdition to be takẽ away: but with what mind are theſe benefits poſſeſt by men: Diuerſly, yet as dear and beloued

thinges

thinges, which the godly & wise possesse as temporal gifts, the wicked & foolish as immortal gods: and from hence it commeth to passe, that the reprobate & vnregenerate being depriued of their whole delight, trust and confidence, become as the soule without God, the body without a heart, and the mind without vnderstanding: and this may seeme a strange wonder, that the priuation of an outward thing, shuld effect and cause the painful possession of an inward euil: as may be seen, when through impatiēcy they be caried hedlōg by fury to manifest workes offrensie, as scratching the skin from their faces, biting their own flesh, howling & bellowing after a most bruitish & sauage maner, chooling rather to end their liues by death, than to abide the bitternes of life.

And can it fall out any otherwise, that these can be happy, or finde any comfort of mind: no, no more than the creature can be happy without the Creator, or the louer without the thing beloued, or the blind mā left desolat without his guide: so these people haue forgon their God, the only matter of their loue, as parentes depriued of their children, worldly men of their wealth, ambicious mē of their honor, epicures of their plea-

pleasures, or one friend of another.

The like may bee saide of all the rest, whose trust, ioy and delight, are reposed in things which flie, when they follow, and fal when they catch hold, and then vanish out out of sight, when they would fainest imbrace them. Thus in running after the gift, they turne their backes, and flie from the giuer: this fleshly loue is often called by S. Paule, Idolatrie.

If wee consider how much the time (when deare thinges be taken from men) is cõplained of, we shal see the great ouersight and ignorance of men, aswel murmuring at the time, as at the meanes and instruments: but if wee inquire of the time whẽ such afflictiõ befel: the answer may be short: euen the same time, which the diuine prouidẽce had long before appointed, but to vs vnknown: ẽtherfore, dãmage, losse, depriuatiõ or death, come ful oft, when they are least mistrusted: when goods are newly gathered, honor newly possessed, childrẽ newly beloued, or els when these things haue bin long enioyed: and therfore the loue of them more deepe rooted, so that flesh and blood crieth still, O but we might haue enioyed them longer. Hence it sprung that death is

called

called cruell, and Clotho, Lachesis, and Atropos tearmed seuere: which three (by discription) signified the 3. times of mans life: time past, present, and to come.

By what meanes soeuer these thinges be taken from men, they still mislike the maner, the instruments, the time, and the place: whereby in their blind furie they rebell against God himselfe, whose lawes and iudgments they ought to obey and not to resist. But the godly, being instructed in the knowledge of Gods prouidēce, are certified, that the Lord, from euerlasting, hath appointed to euery thing his period and full point, beyond which they cannot passe: Whereby it may euidently appeare vnto vs, that the Lord remaineth vnchangeable in himself, when euery thing in this world become mutable to men. This consideration hath caused holy men patiently and with quiet minds to suffer losses, troubles, and miseries, neither appealing from their Iudge, nor blaming the meanes, working betweene God and them: Dauid, when he vnderstood that his son Absolon was slain, tooke it heauilie, yet he cried not, woe worth to the man that slew him: But O Absolon my son, my sonne Absolon,

know-

knowing that the Iudge which had giuen that sentence vpon him was iust: that the man which wounded him was the Lordes own hand, & that his son suffered no more thā he had throughly deserued. Tobias cursed not the swallow, whose dung made him blind, nor once found fault with him that sent her: but among so many thousands of holy men which haue left their exāples of patience to the posterity, there is not one to be compared with our Lord Iesus Christ: he was poore, yet complained not: he was hungrie, yet he murmured not, he was contēned of the wicked, yet he was not discōforted: he was blasphemed, yet raged not: one of his Disciples betraied him, yet hee did not curse him: the rest fled from him, but hee did not therefore renounce them: his enemies stript him out of his cloathes, yet did not he striue with them: they smote him on the face, yet did not hee so much as lift vp his hand against thē: hee was falsly accused and vniustly condemned, yet remained hee as a meeke lambe led to the slaughter: but yet a farre greater griefe than al this he suffered & felt, boiling in his agony, when his sweat trickled downe like drops of blood, at what time he felt a matter more horrible than death it selfe, for he

beheld theheauy burthē of alour sins to bē impoſed vpō him: he ſaw the feareful iudgmēts of God beforе his eies: yet for al this he ſtil preferred the wil of his heauenly father, before the frailtie of flesh & blood. In his vnſpeakeable anguiſh, hee cried, My God, my God, why haſt thou forſaken me? but in the ſtrength of his confidence, he ſaid, Lord, into thy hands I cōmend my ſpirit. Now followeth, that he bleſſed the name of God. By the name of God is vnderſtood God himſelfe, knowen to be vſual in the ſcriptures: in this saieng, Iob ſheweth himſelf a victorious champiō ouer Sathan, & erecteth this as his Trophenne or Enſigne of honor. He bleſſeth the name of God in diuerſe reſpects: firſt, as worthy of praiſe and honour for his goodneſſe & liberalitie in giuing to him gifts, ſo many, ſo great, & ſo good, ſo dear & ſo long a time of poſſeſſion: thus returning back with a thākful heart & reuerend duty, kiſſed the louing hand of God, which ſo long before had moſt bountifully beſtowed thoſe manifold gifts vppon him. Secondly, it ſufficeth him, not onely patiently to ſuffer thoſe loſſes, but alſo giueth thāks to God, as moſt kind and louing, aſwell for the dammage he ſuſtained, as for the benefits receiued, for the

ſpirit,

ſpirite impoſing ſilence to his weake affe-ction, gaue him inſtruction, that his hea-uenly father, neither would nor coulde worke euill for his children, of whoſe num-ber he was fully perſwaded himſelfe to be one: and therefore, whatſoeuer befall his deare ſeruantes, is to be reckoned not one-lie as no euill, but alſo worthy to be num-bred among benefits. Thirdly, Iob extol-leth the Lord God, as woorthy of eternal honour and glorie, for his moſt pure & con-ſtant righteouſneſſe, equitie & Iudgment, which paſſed as moſt mightie ſtreames, whoſe courſe no ſtrength is able to reſiſt, and whoſe clearneſſe no mud can deſile, and the meeke paſſage ſuch as none periſh in it, but thoſe that reſiſt it.

In all this Iob ſinned not, nor char-ged God fooliſhlie: A verie honourable and glorious commendation, put in a per-petuall record, as a crowne vppon ſo woor-thy a Grace: Albeit, he was woonderfully perplexed in the bytterneſſe of his ſorrowe, yet he neither in the ſecrete cloſure of his heart, conceiued any falſe ſurmiſe or er-ronious thought againſt God: neither powred forth in the extremitie of his trou-bled mind any woord amiſſe, which might

argue

argue any desire of reuenge against God or man: so mightily did the hand of God defende him against the violent assault of his malicious enimie: whereby it may appeare, that the good Spirite of God lifted him vp aboue the common frailtie of men. This was the same comforter that long since saide to Sainte Paule, My grace is sufficient for thee: And the same God that sent his Angell to our Sauiour Christe to comfort him, nowe beholding the horrour of death and burthen of sinne before his face: the same which can shut Lions mouthes, abate the nature of fire, deuide the Sea asunder, stay the Sunne in his course: the same can keepe the heart of man from falling into vanitie, or sliding into destruction, and moderate our passions from flowing ouer their bankes, giue iuice to our comforts, that they wither not by dispaire, and oile to our lampes that wee perish not in darknes: a smal occasion causeth a serpent to reuenge with her venemous sting, a litle matter prouoketh a hedghog to bend his sharp bristles: the Lio being rouzed out of his den, becommeth fierce & cruel: so the wicked being touched w any trouble, rise

vp in their furie, raile against God, and extend their venemous rage against both heauen and earth: but Iob turning his eies from the earth and al earthly things, lifted them vpward, looking toward the glorie, ioy and felicitie of the life to come: so that this world was become to Iob, as the drowned earth in Noahs flood, as the consumed citie of Sodome, or a darke dungeon where neither light appeareth, nor man visiteth, or as a wild desart, wher Cockatrices breed and Dragons deuour, and therefore heauen was the place which his eie viewed and his heart desired.

Finallie, the inward comfort which his outwards sight could not beholde, his soule sensibly and secretly felt, and the heauenly crowne which he could not presently possesse, his faith confirmed and his assured hope expected.

Now, for our further profite, let vs briefly meditate vpon this point, and so conclude: if we desire to imitate this good man in the patterne of his patience, and appliing of consolation to himselfe in the depth of his trouble: we must not cease by praier & supplication to craue at the hands of our mercifull God, his comfortable assistance

sistance, to aide and suppoꝛt our frailetie and weaknesse, and no doubt, hee will graunt to vs, that which shal be most expedient foꝛ vs: foꝛ he pꝛomiseth to be with his seruantes in trouble, went downe with Ioseph into Egypt, and was with him in pꝛison: he was with Sidrach, Misach and Abednago in the burning furnace. Secõdly it behoueth vs to watch the thoughts of our heartes, that they rise not into tumults, contumacie and rebellion against our Creatoꝛ, that most mightie Monarch, which in his iustice destroieth euery enimy that riseth against him, & diligently keepe the dooꝛe of our lips, that our mouth falsly charge not the most righteous, wise and mercifull Iudge, with any vnreasonable pꝛoceeding. Thirdly we ought to remember what we are, what we deserue, who it is which smiteth, and whereunto his purposes tend: foꝛ our gracious God, knowing how much by naturall coꝛruption wee are inclined, after a blind and bꝛuitish manner to the loue of this woꝛld, he applieth affliction as a most necessarie and pꝛofitable meane to waken vs, sleeping too much in earthly pleasures and delightes: foꝛ least we should abuse long peace, by a retchlesse Psal. 19. 15.

regard of our life: (as many doo, and haue done) hee suffereth vs to bee disquieted by warres, tumultes, robberies, & sundry iniuries: the agents and instrumēnts wherof, are called his. Least we should rest confidently in fleeting & deceiuable riches, hee bringeth men to pouertie, or keepeth them in a meane by the barrennesse of the earth, tempests of the aire, fire, shipwrack, banishmēt, or by some other meanes, which are infinit. Least we shuld grow proud of strēgth, he abateth the same by woundes, sicknes, & many waies els: least we shuld be too pleasantly delighted in the state of mariage, he afflicteth the same eftētimes, either by the vndutiful behauior of the wife, or perversnes of the husband, vntowardnes of issue, or death of children: least we should rolle and wrap our selues in a careles security and false hope of an earthly immortality, hee presenteth to our eies the funerals both of rich & poore, yong & old, noble & obscure, & also obiecteth to our view the graues and tumbs of mortal men: yet such defect there is in vs, that these burials & monumēts (so soone as we haue turned our backes) leaue not behind them so much as one print of remēbrance in vs: so quickly do we forget, not

Iere. 25, 19
Psal. 17. 13

only

only death, but also mortality it selfe: what then wold become of vs, if we should inioy a continuall tenor or course of prosperity without any interruption: when with so manie warninges & so many scourges we cannot be wakened to bethinke vs of our frailty & to moderate our felicity: that all worldly glory is vanity, that mans life is like a vapor, a shadow, a bubble & a flower are cōmō prouerbs in euery mans mouth: yet for al this, we leaue not off to be astonished, with a foolish admyration of earthlie prosperity & immoderate loue of this life, as if it cōtained in it the vttermost bounds and limits of al goodnes: but then do we profite by the discipline of affliction, when we vnderstand that this life is troublous, ful of verations of the spirit, and in no part perfectly happy, & that all the good things thereof are vncertaine, fleeting, vaine, and corrupted with manie mingled euils, and that nothing is here to be looked for, but conflictes: which may be a good occasion to vs, the more to contēne this world, & more desirously to tend the meditatiō of the life to come. The cōsideratiō hereof caused the Apostle Paul to say: I desire to be loosed, & to be with Christ, yet so that he might

obey the will and commandement of God: he acknowledgeth himselfe ready to glorifie the name of God, either by life or by death. They perceiued something truly, to whom it seemed best, either not to be born, or els very soon after to die: but being destitute of the light of God & true religiõ, what could they be able to discerne in it, but onely things vnhappie, cursed and cruell? But we ought so to accustome our selues to the contempt of this present life, which may neither cause an hatred of it, nor vnthankfulnesse towards God: For this life, howsoeuer it be stuffed, or mingled with infinite miseries, yet notwithstanding, it ought to be reckoned amongst the acceptable blessings of God. And lastly, let vs remẽber in euery kind of tribulatiõ, that our God is present with vs, and neuer absent from vs: that the time wherein we suffer, is short: the cause in our selues necessarily requiring the same, the end profitable, the fruite manifold, and the Crowne of life perpetuall.

Thus farre (right Honorable) haue we considered and meditated vpon the example of this holy man, whose patience and singular vertues that we may imitate

by

by the helping hand & supporting grace of our mercifull God, in all our troubles, calamities and miseries of this short and vncertaine life: Let vs fall downe before the mercie seate, and call vpon the name of our most gracious and heauenlie Father, &c. Amen.

FINIS.